

THE 3504 off. 1

Mother's Catechism

FOR THE

YOUNG CHILD:

OR, A

PREPARATORY HELP

FOR THE

YOUNG and the IGNORANT.

In order to the more easy understanding the
Assembly's SHORTER CATECHISM.

To which is added, (not in any former Edition) Four
Hymns; composed mainly for young Persons.

PROV. xxij. 6. *Train up a Child in the Way he should go,
and when he is old, he will not depart from it.*

HOS. iv. 9. *My people are destroyed for lack of Knowledge.*

By the late Reverend Mr JOHN WILLISON,
Minister of the Gospel at DUNDEE

GLASGOW:

Printed by NAPIER & KHULL, Argyll-Street.

1800.

A Word to Christian P A R E N T S.

Dearly beloved in Christ,

CONSIDER, you have the charge of souls as well as ministers; and if you do your part, the work of ministers will be easy and delightful to them. How pleasant will it be to preach to, and catechise those that are prepared before by their parent's teaching! For such are tractable, and love and understand the doctrines they hear. But if we find people ignorant and untractable, we may thank careless parents for it. O parents! the laws of God and nature, and your engagements at baptism, bind you to be faithful in the education of your young ones. Do you love your children, and will you lead them straight to hell and damnation? O! you'll say, God forbid. But can you do it more effectually than by bringing them up in ignorance and ungodliness? Do you see your poor children upon the brink of a terrible fiery furnace, and will ye be so cruel as not to warn them of it? Are you careful to provide for the maintenance of their dying bodies, and will you provide nothing for their souls that must live eternally! Do you learn them to speak and go, and will you not teach them how to escape the flames of hell? O parents! would you be free of your children's blood? Then pray for them in secret, and pray with them, and let them see how earnest you are for their soul's well-being; curb every vile thing in them as soon as it appears. Instruct them that God is the author of all their mercies; and that therefore they must ask a blessing on their food; and give thanks to him for it. Teach them to pray; and put them to it, both morning and evening every day, but more frequently on the Lord's day.

And for your help and theirs in this matter, I have written the following sheets. Let every child have a copy thereof, for it serves to explain the shorter catechism to them. Provide Bibles for them, together with Confessions of faith, Vincent's Catechism, Guthrie's trial of a saving Interest, and such like little books. Cause your children pray sometimes in society with one another, as well as in secret by themselves, and mind them frequently of God's all-seeing eye that is on them when they pray. When they come to years, tell them of the

vows you took on you at baptism in their name, and put
 them to renew them personally. Warn them against restric-
 ting themselves to their forms of prayer: but tell them to be
 adding and using new words and expressions of their own fram-
 ing, because God loves these words best that come from the
 heart; O parents! as you would not have them meeting you
 at God's tribunal with curses and imprecations against you; as
 you would not hear them screeching in endless torments here-
 after, be careful now to instruct them in the knowledge of God
 and their duty towards him; their misery by nature, and their
 need of Jesus Christ. But, O mothers! It is for you mainly
 that this little book is directed. Children are mostly about your
 hand in their tender years, and ye have best access to teach them
 to know God, and to pray to him; to love Christ, and hate sin;
 the impressions they receive from you, do ordinarily abide with
 them afterwards: therefore as you love your own souls, and
 the souls of your children, neglect not the opportunity that
 God puts in your hands. Where is your motherly tenderness
 to the fruit of your womb? Would it not grieve you to hear
 them crying, or to see them frying in hell-fire without relief?
 O labour then to prevent it in time, by your early instructions
 and prayers. You travailed in pain at their first birth: O let
 your souls travail in pain for their second birth, that as they
 are your children by nature, so they may be God's children by
 grace, instruments of his praise, heirs of grace, and vessels of
 glory.

A Word to CHILDREN.

Dear young ones,

I Beseech you, in God's name to remember your Creator and
 Redeemer in the days of your youth; you were early dedi-
 cated to God in baptism, and listed soldiers under Christ's banner;
 make your acquaintance then timeously with God and Christ by
 prayer, and so prayer will become pleasant to you afterwards;
 go to God with cheerfulness, both morning and evening; bring
 all your wants and complaints to him, and pour out your hearts
 into his bosom. Believe it, there is no sweeter music in the ears
 of God, than the prayers of young ones.

I have set down some forms of prayers here for the help of

weak beginners; yet I desire you may use them no longer than you can pray without them. Study to get the Lord's prayer, the Creed, and the ten commandments, and some of the sweet Psalms of David by heart as soon as you can; and likewise the Shorter Catechism of this church, which is an excellent compend of Christian doctrine, and for your better understanding of some things in it which are not so plain to young beginners, I have composed the following help to you; which will be easy for you to get by heart. Far better is it to store your memories with these things, than with ballads, songs, and idle stories.

Dear children, the time of youth is a choice season, improve it well, you are the hope and comfort of ministers, as well as of your parents: O hearken to their counsels and not to the devil's temptations. Shun the company of all lying, swearing and wicked children, and delight in the company of those that are piously inclined. Beware of cards and dice, and other bewitching games: especially I intreat you to remember the Sabbath day, to keep it holy: take heed to your thoughts, words, and actions, and attend to sermons carefully, this day be ready to give some account to your parents, and mind what wise Solomon saith, Prov. xxxiii. 22. "Hearken unto thy father that begat thee, and despise not thy mother when she is old. A wise son maketh a glad father." Your parents indeed must be accountable to God for you; but remember, if you do not obey their instructions, your blood will be on your own heads. Do not think that justice will spare you because you are young, if it find you Christless, prayerless, and living in sin. No, no, you may see graves of your own length, and skulls of your own size in the church-yard, and hell-fire will burn green trees as well as old stocks. O then! would ye be saved from hell, and be happy for ever? flee from the devil and sin, to our Lord Jesus Christ your Saviour, that saith of little children, "suffer them to come unto me, for of such is the kingdom of God:" and when once you have fled to Christ, see that ye abide with him, and follow him all your days, and never go back to sin again. Intreat him to give you his Spirit, to guide and lead you thro' the world, and to help you to look up and cry, Abba, Father. It is only the Spirit of God that can teach you best what to pray, and how to pray. O that he may come into your hearts; for when once he comes, forms of prayer will be of little use to you any more.

T H E

M O T H E R ' s C A T E C H I S M :

Containing some short and easy *Questions*, proper for the instruction of children and others, before they are capable to repeat and understand the *Shorter Catechism*.

Quest. **W**H O made you ?

Ans. God.

Q. Who is it that redeems you ? A. Christ

Q. Who is it that sanctifies you ? A. The holy Ghost.

Q. Of what are you made ? A. Of dust.

Q. What doth that teach you ? A. To be humble and mindful of death.

Q. For what end was you made ? A. To serve God.

Q. What way should you serve God ?

A. By obeying his commands, trusting in him, by reading, hearing, praying, praising, &c.

Q. What is the chief thing you should remember in the days of your youth ?

A. My Creator and Redeemer.

Q. Where lies your chief happiness ?

A. In the enjoyment of God.

Q. What doth God chiefly require of you ?

A. To believe and obey him.

Q. What is the rule of your faith and obedience ?

A. The holy Scriptures.

Q. Where are they contained.

A. In the old and new Testaments.

Q. How does the old Testament, begin and end ?

A. It begins with the book of Genesis, and ends with Malachi.

Q. How doth the new Testament begin and end ?

A. It begins with Matthew, and ends with the Revelation.

Q. Is not the Bible the best book in the world ? A. Yes.

Q. Why so ?

A. Because God is the Author of it, and its words are indited by him.

Q. Should you not be busy in learning to read and understand them ? A. Yes.

Q. What is God ?

A. He is a Spirit.

Q. What is a Spirit ?

A. An invisible Being, that is not made up of flesh and blood as we are.

Q. Are there any spirits besides God ? A. Yes.

Q. What are they ?

A. Angels and souls of men.

Q. How do they differ from God ? A. Angels and souls of men are but finite and created spirits ; but God is an infinite and uncreated Spirit.

- Q. Had God any beginning?
A. No.
- Q. Will he have an end?
A. No.
- Q. Is he from everlasting to everlasting?
A. Yes.
- Q. Had angels and souls of men a beginning?
A. Yes.
- Q. Who gave them that?
A. God.
- Q. Will they have an end?
A. No.
- Q. Is not God far more glorious than we can conceive?
A. Yes.
- Q. How many Gods are there?
A. There is but one only.
- Q. How many persons are there in the Godhead?
A. Three.
- Q. What are they?
A. The Father, the Son, and the holy Ghost.
- Q. Are not these three the same in substance?
A. Yes.
- Q. Had the world a beginning?
A. Yes.
- Q. Who made it?
A. God.
- Q. Of what did he make it?
A. Of nothing.
- Q. By what did he make it?
A. By the word of his power.
- Q. In what time did he make it?
A. In the space of six days.
- Q. In what condition made he all things?
A. He made all things very good.
- Q. On which of the days was man made?
A. On the sixth.
- Q. What did God on the seventh day?
A. He rested.
- Q. What works, and sanctified the Sabbath to himself.
- Q. Who was the first man and first woman in the world?
A. Adam and Eve.
- Q. What state were they created in?
A. In an holy and happy state.
- Q. Were they free from all sin and misery?
A. Yes.
- Q. Did they abide in this state?
A. No.
- Q. How fell they from it?
A. By breaking covenant with God.
- Q. How many covenants hath God made with man?
A. Two.
- Q. What are these?
A. The covenant of works, and the covenant of grace.
- Q. With whom did he make the covenant of works?
A. With our first Parents, Adam and Eve.
- Q. Was it made in their own name only?
A. No. not in their own, but in the name of all their posterity.
- Q. With whom did God make the covenant of grace?
A. With the elect in Christ, or with Christ in the elect's name.
- Q. Who are the elect?
A. These that God did choose from all eternity, and gave to Christ to be redeemed from wrath.
- Q. What was the tenor or condition of the covenant of works?
A. Do this and live.
- Q. What is the condition or tenor of the covenant of grace?
A. Believe in Christ and live.

Christ, and thou shalt be saved.

Q. Why is the first covenant called the covenant of works?

A. Because works or obedience was the condition of it.

Q. What sort of obedience did it require?

A. Perfect obedience.

Q. Why is it called the covenant of life?

A. Because life was the reward promised for keeping of it.

Q. What sort of life did it promise?

A. Life temporal, spiritual and eternal.

Q. What was the penalty threatened for breaking this covenant?

A. Death: for God said, In the day thou eatest thereof, thou shalt surely die.

Q. What sort of death was it?

A. Death temporal, spiritual, and eternal.

Q. What is death temporal?

A. The separation of the soul from the body.

Q. What is death spiritual?

A. The separation of the soul from God.

Q. What is death eternal?

A. The separation of both soul and body from God for ever.

Q. Did our first parents keep the covenant of works? A No.

Q. How did they break it?

A. By eating the forbidden fruit.

Q. Who forbade them to eat it?

A. God.

Q. Who bade them eat it?

A. The devil.

Q. Was their eating it a great sin? A. Yes.

Q. What made it so?

A. Because, in doing it, they disobeyed God, sinned against the clearest light, were unthankful to God, discontent with their condition, and believed the devil rather than God.

Q. Did our first parents and all their posterity hereby incur the penalty of the first covenant?

A. Yes.

A. Did they die that very day they eat the forbidden fruit?

A. They died spiritually that day, and also became liable to temporal and eternal death.

Q. Did they not lose great happiness by their fall?

A. Yes.

Q. What lost they?

A. They lost the image of God, and communion with God.

Q. What mean you by the image of God which they lost?

A. That holiness and purity implanted in their natures by creation, which is also called original righteousness.

Q. What mean you by the communion of God which they lost?

A. The sweet converse and fellowship which our first parents had with God before the fall.

Q. Is there not a way to recover these choice blessings?

A. Yes, by Jesus Christ.

Q. Are you liable to all these losses and miseries which Adam brought on himself by the fall?

A. Yes.

Q. Are you guilty of Adam's first sin? A. Yes.

Q. How can that be seeing you was not then born?

A. Because Adam in the first covenant represented me, and stood bound for me and all his posterity.

Q. What estate is man born in now? *A. In an estate of sin and misery.*

Q. Brought you any sin into the world with you? *A. Yes.*

Q. How do you call it?

A. Original sin.

Q. What is that sin?

A. The sin that is conveyed to me by my parents from Adam.

Q. Are you both guilty and filth by this sin? *A. Yes.*

Q. Is your nature both corrupted and defiled by it? *A. Yes.*

Q. How know you that?

A. Because I feel my heart naturally backward from that which is good, and prone to that which is evil.

Q. Is original sin enough to damn you tho' you had no more?

A. Yes.

Q. What more sin have you than original sin?

A. I have actual sin also.

Q. What is actual sin?

A. The sin I daily commit in thought word and deed.

Q. Is not original sin the spring of all actual sin? *A. Yes.*

Q. Are you not become miserable as well as sinful by the fall? *A. Yes.*

Q. What are the miseries which the fall brought upon us?

A. They are threefold, temporal, spiritual and eternal.

Q. What are the temporal mi-

series? *A. They are the troubles and afflictions of the body.*

Q. What are these?

A. Such as famine, war, pestilence, poverty, reproach, sickness, and the pains of death at last.

Q. What are the spiritual miseries we are liable to by the fall?

A. They are the plagues and diseases of the soul.

Q. What are these?

A. Such as the loss of God's image, and communion with him, blindness of mind, hardness of heart, scaredness of conscience, weakness of memory, and the like.

Q. What are the eternal miseries we are liable unto?

A. The pains of hell hereafter, which never have an end.

Q. Is their not a remedy for lost man under the breach of the first covenant? *A. Yes.*

Q. Did God enter into another covenant with us? *A. Yes.*

Q. How is it called?

A. The covenant of grace.

Q. Why is it so called?

A. Because all things promised in it are of God's free gift, and so even is faith itself, which is the condition required of us for interesting us in Christ, and the benefits of this covenant.

Q. Is not this covenant more excellent than the first? *A. Yes.*

Q. Did the first covenant allow of a mediator? *A. No.*

Q. Did it admit of repentance, or promise forgiveness of sin? *A. No.*

Q. Did it admit of sincere, tho' imperfect endeavours after

obedience?

A. No.

Q. Doth the covenant of grace admit of all these?

A. Yes.

Q. Can the covenant of grace be broken or dissolved by our sins, as the covenant of works was?

A. No.

Q. Is this any encouragement to us in sinning?

A. No, but rather to holiness, for we must not sin because grace doth abound.

Q. Why is the covenant of grace so sure and stedfast?

A. Because it hath a mediator and surety to answer for us.

Q. Who provided this noble remedy for us?

A. God.

Q. What moved him to do it?

A. His own free will.

Q. Did man merit nothing at God's hand in his fallen state?

A. Nothing but wrath for our sins.

Q. How think ye to get your sins pardoned?

A. By Jesus Christ, the surety of lost sinners.

Q. Will God pardon your sins without satisfaction to his justice?

A. No.

Q. Are you able to satisfy God's justice for your own sins?

A. No.

Q. Is God content to take satisfaction from another in your stead?

A. Yes.

Q. But who is able and willing to give that satisfaction for us?

A. Jesus Christ is both able and willing.

Q. Was none able to do it but he?

A. None.

Q. Why so?

A. Because none but he could bear infinite wrath.

Q. Who is this Jesus Christ?

A. He is the eternal Son of God, and the second person of the glorious trinity.

Q. Hath God any other who are called his sons, besides our Lord Jesus Christ?

A. Yes.

Q. Who are these?

A. Angels and believers.

Q. Is there not a great difference betwixt these and Christ?

A. Yes.

Q. How are angels the sons of God?

A. By immediate creation. In this sense Adam is called the son of God.

Q. How are believers the sons of God?

A. By regeneration and adoption.

Q. How is Christ the son of God?

A. By eternal generation, and therefore is called his only Son.

Q. What hath Christ done for lost sinners?

A. He hath undertaken to be a Mediator betwixt God and them in the covenant of redemption.

Q. Whom doth he redeem?

A. The elect.

Q. From what doth he redeem them?

A. From sin and hell.

Q. What way did Christ perform his undertaking?

A. He took our nature upon him, and shed his precious blood for us.

Q. How many natures hath Christ?

A. Two.

Q. What are these?

A. The nature of God, and the nature of man.

Q. Why behoved our Redeemer to be both God and man?

A. He was man to die for us, and God to overcome death.

Q. Had he always these two natures? *A.* No.

Q. Was he not God from all eternity? *A.* Yes.

Q. Was he man from all eternity? *A.* No.

Q. When became he man?

A. In the fulness of time, when the scepter was departing from Judah.

Q. Will he continue to be both God and man for ever?

A. Yes.

Q. How became he man?

A. By taking to himself a true body and soul.

Q. Of whom was he born?

A. Of the virgin Mary.

Q. Had he any father on earth? *A.* No.

Q. How was he conceived then? *A.* By the power of the holy Ghost.

Q. Why was he conceived in this manner?

A. That he might be free of original sin.

Q. Had he no sin nor pollution whatsoever? *A.* No.

Q. Where was he born?

A. In Bethlehem.

Q. Of what tribe came he?

A. Of the tribe of Judah.

Q. Of what family?

A. Of the family of David.

Q. In what condition was Christ born?

A. In a low condition

Q. What was that?

A. He was born of a mean woman, in a stable, and laid in a manger.

Q. Did he live a mean life in the world? *A.* Yes.

Q. Why did he all this?

A. For our sakes.

Q. Did he take upon him any of the infirmities of our nature?

A. Yes, such as were sinless and common.

Q. What are these?

A. Such as grief, weariness, hunger, thirst, sleep, sweating, bleeding, and the like.

Q. Wherefore took he these upon him?

A. That he might be the more capable to sympathize with us in trouble.

Q. Why is our Redeemer called Jesus?

A. Because he saves his people from their sins.

Q. Why is he called Christ?

A. Because he was appointed and consecrated to his mediatory offices.

Q. How many offices was he appointed to? *A.* Three.

Q. What are these?

A. The offices of a prophet, of a priest, and of a king.

Q. Have you need of a Mediator with all his offices?

A. Yes.

Q. Why behoved Christ's mediatory offices to be threefold?

A. To answer our threefold miseries.

Q. What are these?

A. Ignorance, guilt, and evilitude.

Q. What need have you of Christ as a prophet?

A. To teach and cure my ignorance.

Q. What need have you of Christ as a priest?

A. To atone for my guilt, and intercede with God for me.

Q. What need have you of Christ as a king?

A. To deliver me from bondage, and govern me by his laws.

Q. How doth Christ cure our ignorance?

A. By his word and spirit teaching us.

Q. How doth he atone for our guilt?

A. By his dying, and offering a sacrifice for us upon the cross.

Q. How doth he deliver us from bondage?

A. By his power, carrying on a work of conversion, and sanctification in us.

Q. What death did Christ die for us?

A. The death of the cross.

Q. What kind of death was that?

A. A cruel, shameful, and painful death.

Q. For what end did he die?

A. To be a blessed sacrifice, to satisfy justice for sin, and to reconcile us to God.

Q. What was the sacrifice that Christ offered up for us?

A. It was himself.

Q. Whether did he offer his soul or his body?

A. He offered both for us.

Q. Did he only suffer the pains of death for us?

A. He suffered the pains of

Q. Did he suffer only the wrath of men and devils for us?

A. He suffered the wrath of God also.

Q. Did he suffer only in his body for us?

A. He suffered in his soul also.

Q. Where did he that specially?

A. In the garden, and on the cross.

Q. How know you that he suffered in his soul there?

A. By the bloody sweat, and the words he spoke at those times.

Q. Was God's justice fully satisfied with what Christ suffered for his people?

A. Yes.

Q. Will God seek no more satisfaction for them?

A. No.

Q. How know you that?

A. Because Christ said, on the cross, it is finished, and then gave up the ghost, and afterwards was raised from the grave.

Q. What became of Christ after he died?

A. His body was buried in the grave, and his soul went to paradise.

Q. Did the union betwixt Christ's two natures still continue, notwithstanding of his death?

A. Yes.

Q. Did he continue long in the state of the dead?

A. No.

Q. When did he rise from the grave?

A. On the third day after his death.

Q. What day of the week was this?

A. It was the first day of the week, and hence called the Lord's day.

Q. Was the sabbath at that time changed from the seventh

A. Yes.

Q. Wherefore was this change then made?

A. In honour of our Redeemer, and that we might constantly keep up the memory of his glorious resurrection and victory over all his and our enemies.

Q. Who were these enemies?

A. The devil, the world, sin, death and hell.

Q. Did Christ see corruption in the grave? A. No.

Q. How came that?

A. Because he was without sin.

Q. By whose power rose he?

A. By the power of his Godhead.

Q. Why did he rise?

A. To shew that justice was fully satisfied, and his enemies wholly conquered.

Q. How long staid Christ on earth after he rose?

A. Forty days.

Q. How was he employed during that time?

A. Confirming his disciples, and instructing them in things concerning the kingdom of God.

Q. What did he afterwards?

A. He ascended up into heaven.

Q. Where sitt he there?

A. At the right hand of God.

Q. What is he doing?

A. Making intercession for us.

Q. Will he ever come again to the world? A. Yes.

Q. When?

A. At the last day.

Q. Doth any man know when that day will be? A. No.

Q. Why doth God keep that day hid from us?

A. That we may watch every day, and still be upon our guard.

Q. In what manner will Christ come again?

A. In a most glorious manner attended with his holy angels.

Q. For what end will he come?

A. To judge the world.

Q. Whom will he judge at that day?

A. Both the quick and the dead; all that ever were, are or shall be in the world.

Q. Will all that are then dead be raised from their graves?

A. Yes.

Q. With what bodies will they rise?

A. With the self same bodies they had as to substance, tho' different in qualities.

Q. How will the dead be raised? A. By the powerful voice of the archangel, and the sound of the last trumpet.

Q. Will there not be a great difference betwixt the resurrection of the righteous and the wicked? A. Yes.

Q. What will that be?

A. The righteous will rise with glory and triumph; but the wicked with trembling and horror.

Q. Must they all come to the judgment seat of Christ? A. Yes.

Q. Who will bring them?

A. The angels.

Q. Whom will he set on his right hand?

A. The righteous.

Q. What will their sentence be?

A. Come ye blessed of my

Father, inherit the kingdom prepared for you from the foundation of the world.

Q. Whom will he set on his left hand? A. The wicked.

Q. What will their sentence be?

A. Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.

Q. Who are those that will be counted righteous in that day?

A. Only those who are clothed with the righteousness of Christ.

Q. Can no man stand in his own righteousness at that day?

A. No.

Q. Why so?

A. Because all our righteousness is as filthy rags before God.

Q. What mean you by the righteousness of Christ?

A. His obedience both active and passive.

Q. What is his active obedience?

A. His holy life, whereby he fulfilled the whole law, performing the duties it commandeth, in our stead.

Q. What is his passive obedience?

A. His suffering all the penalties and punishments due to us for breaking the law.

Q. What way doth the righteousness of Christ become ours?

A. By imputation on God's part, and believing on our part.

Q. When doth God impute this righteousness to us?

A. When we lay hold thereon by faith for justification.

Q. Is any man justified before God by faith without works?

A. No.

Q. Whether then are we

justified by faith or by works?

A. By faith only.

Q. Is there any work in faith as it is a grace in us to obtain our justification before God?

A. No.

Q. How then doth faith justify us, or make us righteous before God?

A. Only as it is an instrument or hand for laying hold on the righteousness of Christ.

Q. Is Christ's righteousness the only meritorious cause of our justification?

A. Yes.

Q. Is faith the instrumental cause of it?

A. Yes.

Q. Why can no other righteousness but Christ's justify us before God?

A. Because his only is infinitely perfect, and fully satisfies the demands of justice.

Q. Can any man expect to be saved by the righteousness of Christ that liveth still in his sins?

A. No.

Q. Are justification and sanctification inseparable?

A. Yes.

Q. Can we be justified by Christ without a change being made upon us?

A. No.

Q. What is the change that must be made?

A. A very great change, the old nature must be taken away, and a new heart must be given us.

Q. What is the office of the holy Ghost in the business of man's salvation?

A. To apply Christ's redemption and purchase to the elect.

Q. What way doth he that?

A. By working faith in the

heart, and carrying on a work of conversion and sanctification in the whole man.

Q. What are the outward means he commonly makes use of to begin the work?

A. God's word and rod.

Q. What is the first step of the Spirit's work upon a man?

A. Conviction.

Q. What doth he convince a man of?

A. Both of his sin and misery.

Q. What is the next step of the Spirit's work in conversion?

A. He makes discoveries of Christ in the soul.

Q. What doth he next?

A. He draweth out the heart to embrace Christ, and the way of holiness.

Q. What way doth a renewed man evidence the reality of his change?

A. By a true love to God, and obedience to his commands.

Q. How should you love God?

A. With all my heart and soul, and above all things in the world.

Q. How should you obey God's commands? *A. Sincerely, constantly, and universally.*

Q. How many commandments are there? *A. Ten.*

Q. How are they divided?

A. Into two tables.

Q. How many are there in the first table? *A. Four.*

Q. How many are there in the second? *A. Six.*

Q. What doth the first table contain? *A. Our duty to God.*

Q. What doth the second table contain? *A. Our duty to man.*

Q. How were the ten commandments at first written?

A. They were written by the finger of God upon two tables of stone.

Q. To whom did God at first deliver them? *A. To Moses.*

Q. Where did he that?

A. Upon mount Sinai.

Q. Can you repeat them still?

A. Yes.

Q. Should you not study to understand them too? *A. Yes.*

Q. What command forbids idolatry, or the worshipping of false gods? *A. The first.*

Q. What command forbids superstition, or the worshipping of God in a wrong way?

A. The second.

Q. What command forbids swearing, or profaning of God's name? *A. The third.*

Q. What command is it that enjoins you to keep the sabbath day? *A. The fourth.*

Q. How ought you to keep the sabbath?

A. By worshipping of God both in public and private upon it, not thinking my own thoughts, nor speaking my own words, nor doing my own works upon that day.

Q. What command enjoins you to obey your parents?

A. The fifth.

Q. What command forbids you to fight and hurt your neighbour?

A. The sixth.

Q. What command forbids uncleanness? *A. The seventh.*

Q. What command forbids stealing? *A. The eighth.*

Q. What command forbids lying? A. The ninth.

Q. What command forbids coveting? A. The tenth.

Q. What is the sum of the ten commandments? A. To love God and my neighbour.

Q. Should you keep all the commandments perfectly? A. Yes.

Q. Are you able to do it? A. No.

Q. Do you break them daily? A. Yes.

Q. What way do you that? A. In thought, word, and deed.

Q. Was ever any man able to keep the commandments perfectly? A. Yes.

Q. Who was that?

A. Adam before the fall.

Q. Was there never a man since the fall able to keep them perfectly?

A. None but Jesus Christ.

Q. Was he a mere man?

A. No.

Q. What was he then?

A. He was both God and man in one person.

Q. What do we deserve for breaking every one of those commands?

A. The wrath of God, both here and hereafter.

Q. By whom think you to escape his wrath?

A. By Jesus Christ, who fulfilled the law, and satisfied justice for me.

Q. May every man assert his interest in what Christ hath done and suffered? A. No.

Q. Who are they that may do it warrantably?

A. All true believers and sincere penitents.

Q. Who are true believers? Those who have fled to Jesus Christ, and closed with him by true faith.

Q. What is true faith?

A. It is the hand of the soul that accepts and relies on Christ as the great Saviour and remedy offered to us by God.

Q. For what end is he offered?

A. For life and salvation.

Q. Where is he offered to us?

A. In the gospel.

Q. Upon what terms is he offered?

A. Freely, fully, and in all his offices, as a prophet, priest and king.

Q. Who are these that are sincere penitents?

A. Those who have turned to God in Christ, by a true and unfeigned repentance.

Q. What is this repentance?

A. It is a hearty grief for our sins, and a turning from them all to Jesus Christ, and the ways of holiness.

Q. Is there no way to escape hell, but by faith and repentance? A. No.

Q. Can you repent and believe of yourself? A. No.

Q. How know you that?

A. God's word tells me so, and besides I find my heart naturally dead & hard as a stone.

Q. What is it that can quicken the dead soul and break the hard heart?

A. Nothing but God's almighty power and free grace.

Q. Should you not be always

looking to that power, and praying for it? *A. Yes.*

Q. Are you not a stranger to God, and far off from him by nature? *A. Yes.*

Q. How are you brought near to him?

A. By the blood of Christ.

Q. What are the ordinary means of our acquaintance and communion with Christ?

A. The word, sacraments, and prayer.

Q. How ought you to read and ear the word?

A. With faith, love, and attention.

Q. What is a sacrament?

A. It is a visible sign, for shewing forth, and applying Christ and his benefits to us.

Q. How many sacraments are there? *A. Two.*

Q. What were the sacraments of the old Testament?

A. Circumcision and the passover.

Q. Are these now abrogated?

A. Yes.

Q. What are the sacraments of the new Testament?

A. Baptism and the Lord's supper.

Q. Who appointed them?

A. Jesus Christ the only head of the church.

Q. For what end did he appoint these sacraments?

A. To be seals of the covenant of grace, for confirming his peoples faith.

Q. How long will they continue? *A. Till Christ's second coming.*

Q. What is the outward element, or sign made use of in baptism?

A. Water sprinkled on the body.

Q. What is signified by that

A. The blood of Christ which washeth away the sin and guilt of the soul.

Q. In whose name was you baptised?

A. In the name of the Father, Son and holy Ghost.

Q. What are you engaged to thereby?

A. To profess, believe and obey the holy trinity; and to renounce the devil, the world and the flesh.

Q. What are the outward elements of the Lord's Supper.

A. Bread and wine.

Q. What do these signify to us?

A. The body and blood of Christ.

Q. When did Christ institute this sacrament?

A. In the same night wherein he was betrayed.

Q. For what end?

A. To keep up the remembrance of his death and sufferings among his people, to the end of the world.

Q. Is there any difference betwixt baptism and the Lord's supper? *A. Yes.*

Q. Do they not both represent, seal and apply the same thing? *A. Yes.*

Q. Wherein then lies the difference?

A. The one is for initiation the other for nutrition. Bap-

tism is the door at which God's children must enter, the Lord's supper is the table at which they must feed.

Q. Is baptism to be repeated again? A. No.

Q. Is the Lord's supper to be frequently received? A. Yes.

Q. How will you be able to perform your baptismal engagements?

A. I must pray daily to God for strength to enable me, for I have it not of myself.

Q. How many parts doth prayer consist of? A. Three.

Q. What are these?

A. Confession, petition, and thanksgiving.

Q. To whom only should you pray? A. To God.

Q. In whose name ought you to make your requests?

A. In the name of Christ.

Q. In what manner are you to make them?

A. With humility, faith, and fervency.

Q. For what things are you to pray?

A. Only for things agreeable to the will of God:

Q. Hath God given you any directory for prayer? A. Yes.

Q. What is that?

A. The holy scriptures in general, and the Lord's prayer in particular.

Q. Can you repeat the Lord's prayer? A. Yes.

Q. How many parts are there in the Lord's prayer?

A. Three.

Q. What are these?

A. A preface, six petitions, and a conclusion.

Q. How many of these petitions are for temporal things?

A. There is but one.

Q. Which of them is it?

A. The fourth, to wit, Give us this day our daily bread.

Q. Wherefore is there but one petition for temporal mercies?

A. To teach us to be much more earnest for spiritual blessings than for temporal good things.

Q. What are these things that you should be most earnest in prayer for?

A. For mercy to pardon my sins, and grace to help me in time of need, and particularly, for through-bearing at the hour of my death.

Q. Is there no way to escape death? A. No.

Q. Wherefore that?

A. Because it is appointed for all men once to die

Q. Were never any excepted, or freed from death?

A. None but Enoch and Elias.

Q. What became of them?

A. They were translated to heaven, without tasting of death

Q. What brought death into the world? A. Sin.

Q. And what is the mean to take sin out of the world?

A. Death.

Q. Are believers never perfectly free of sin till death?

A. No.

Q. What is the sting of death?

A. Sin.

Q. Who hath taken out the

slings of death for believers?

A. Christ.

Q. Is death then a punishment to them?

A. No.

Q. Is not death an advantage to a believer?

A. Ycs.

Q. Why so?

A. Because it ends his sorrow, and begins his joy, being a blessed outlet to all misery, and an inlet to all happiness?

Q. What is the believer's death compared to in Scripture?

A. To a sleep.

Q. What are their graves compared to? a To beds of rest.

Q. What do they rest from?

A. From Satan's temptations, the world's persecutions, and sin's suggestions.

Q. What is death to a wicked man?

A. It is a punishment of sin, and an inlet to eternal misery.

Q. What is the grave to him?

A. It is a prison to reserve his body to the judgment of the great day.

Q. What becomes of the soul at death?

A. It returns to God who

gave it, to get its sentence.

Q. Where doth God send the wicked to?

A. To hell.

Q. Who dwells there?

A. The devil and his angels.

Q. What sort a place is hell?

A. It is a place of torment, being a lake that burns with fire and brimstone for evermore.

Q. Where doth the godly go at death?

A. To Heaven.

Q. Who dwells there?

A. God and Christ, and the holy angels.

Q. What for a place is heaven?

A. It is a most glorious place, where there is fulness of joy, and pleasures for evermore.

Q. What do the wicked do in hell?

Q. They roar, curse, and blaspheme for ever.

Q. What do the saints in heaven?

A. They admire Christ, sing praises, and rejoice for evermore.

Q. What way shall we win to that blessed place?

A. We must look to Jesus our fore-runner, follow the pattern of his life, and rely upon the merits of his death.

Some historical Questions for Children out of the B. I. B. L. E.

Quest. **W**HO was the first man in the world?

Answ. Adam.

Q. Who was the first woman?

A. Eve.

Q. Whereof was Adam formed?

A. Of the dust of the ground.

Q. Whereof was Eve made?

A. Of a rib from Adam's side.

Q. Where did God put them when they were made?

A. In the garden of Eden.

Q. For what end?

A. To keep and dress it.

Q. Who was the first murderer in the world?

A. Cain.

Q. Who was the first martyr in the world?

A. Abel.

Q. Which of Adam's sons was the root of the faithful?

A. Seth.

Q. Who was the oldest man in the world. A. Methusalem.

Q. How was the old world destroyed? A by the flood.

Q. When was that?

A. About 1655 years after the creation.

Q. Wherefore was the old world destroyed?

A. For their grievous sins against God.

Q. Who was saved from that great destruction?

A. None but Noah and his family.

Q. How was he saved?

A. By the ark which he built.

Q. How long was he in building the ark?

A. An hundred and twenty years.

Q. Why was he so long in doing of it?

A. To give warning to the world, and space to repent of their sins.

Q. Was he therefore called a preacher of righteousness.

A. Yes.

Q. How many sons had Noah?

A. Three, Shem, Ham, and Japhet.

Q. Which of them was the best?

A. Shem.

Q. Which of them was the wickedest?

A. Ham.

A. Of which of them are we descended?

A. Of Japhet

Q. What was the first language in the world?

A. The Hebrew.

Q. When began the difference of languages?

A. At the building of Babel.

Q. How was Sodom destroyed?

A. By fire and brimstone from heaven.

Q. Was none of that city saved from it?

A. None but Lot, his wife, and two daughters.

Q. What became of his wife?

A. She was turned into a pillar of salt.

Q. What was the cause of this sore punishment?

A. Her looking back to Sodom, and love to the world.

Q. Who is it that is called the father of the faithful?

A. Abraham.

Q. What was the greatest trial of his faith?

A. The offering up of his son Isaac, at God's command.

Q. How many sons had Isaac?

A. Two, Jacob and Esau.

Q. How many sons had Jacob?

A. Twelve.

Q. Which of them was the eldest?

A. Reuben.

Q. Which of them was the youngest?

A. Benjamin.

Q. Which of them was sold into Egypt?

A. Joseph.

Q. Who sold him?

A. His brethren.

Q. How many tribes were there of the children of Israel?

A. Twelve.

Q. Of which of the tribes did God choose his priests and ministers?

A. Of the tribe of Levi.

Q. Of which of them did Christ come?

B a

A. Of the tribe of Judah.

Q. How were the Israelites oppressed in Egypt?

A. Their bodies were enslaved, and their males destroyed in the river Nilus.

Q. Who oppressed them?

A. Pharaoh king of Egypt.

Q. How many plagues did the Lord send upon Egypt for that?

A. Ten.

Q. How were the Egyptians destroyed at last?

A. They were drowned in the red sea.

Q. How were the children of Israel preserved there?

A. The Lord divided the red sea; so that they went through on dry land.

Q. Who was the man that brought them out of Egypt?

A. Moses.

Q. How were they guided through the wilderness?

A. By a pillar of cloud by day, and a pillar of fire by night.

Q. How were they fed there?

A. By manna from heaven.

Q. How got they drink in that dry desert?

A. The Lord brought water out of the rock, that followed them all the way:

Q. Who were they that the earth opened upon, and swallowed up alive?

A. Corah, Dathan, and Abiram:

Q. Wherefore were they so punished?

A. For rebellion against Moses and Aaron.

Q. How many were of the children of Israel when they came out of Egypt?

A. About six hundred thousand:

Q. How many of these went into Canaan?

A. None but Caleb and Joshua.

Q. What became of the rest?

A. They all died in the wilderness.

Q. What was the greatest sin they committed in the wilderness?

A. The making and worshipping the golden calf:

Q. Who was the meekest man?

A. Moses.

Q. Who was the strongest man?

A. Sampson.

Q. Who was the patientest man?

A. Job.

Q. Who was the man according to God's own heart?

Q. David.

A. Who was the beautifullest man?

A. Absalom.

Q. Who was the wisest man?

A. Solomon.

Q. What was Solomon?

A. The son of David, and king of Jerusalem.

Q. Who built the temple of Jerusalem?

A. Solomon, that wise and mighty king:

Q. When was it built?

A. About a thousand years before Christ.

Q. Who were they that were cast into the fiery furnace?

A. The three children, Shadrach, Meshach, and Abednego.

Q. Wherefore was it?

A. Because they would not worship Nebuchadnezzar's golden image.

Q. Who was it that was cast into the den of lions?

A. Daniel.

Q. Wherefore was it?

A. Because he would not forbear praying to God.

Q. Who was it that was cast into the sea, and swallowed up by the whale?

A. Jonah.

Q. Were all these holy men preserved and delivered?

A. Yes: by the Power and mercy of God.

Q. About what time was it that our Saviour was born?

A. About four thousand years after the creation of the world.

Q. Who was king in Judea then?

A. Herod.

Q. Who was emperor of Rome then?

A. Augustus.

Q. Who was Christ's forerunner?

A. John the Baptist.

Q. What became of him?

A. He was beheaded in the prison by Herod.

Q. Wherefore was it?

A. Because he reproved Herod for having Herodiastowife.

Q. Who first published Christ's birth?

A. The angels.

Q. To whom did they publish it?

A. To the shepherds.

Q. Who first worshipped Christ after he was born?

A. The three wise men of the east.

Q. How were they led to him?

A. By a star.

Q. Who slew the young children of Bethlehem?

A. Herod.

Q. Wherefore slew he them?

A. Because he thought to slay Christ among them.

Q. How did Christ escape?

A. He was carried into Egypt by Joseph and Mary.

Q. How many apostles did Christ choose?

A. Twelve.

Q. Which of them did he love best?

A. John.

Q. Which of them was most zealous?

A. Peter.

Q. Which of them took he to be a witness to his transfiguration and agony?

A. Peter, James and John.

Q. Which of them denied him?

A. Peter.

Q. Which of them betrayed him?

A. Judas.

Q. For how much did he sell him?

A. For thirty pieces of silver.

Q. What became of Judas afterward?

A. He despaired, and hanged himself.

Q. Who was it that condemned Christ to be crucified?

A. Pontius Pilate, the Roman governor.

Q. Who stirred up Pilate to do it?

A. The Jews.

Q. Which of the apostles was first killed?

A. James.

Q. Which of them lived longest?

A. John.

Q. Who was the first martyr for Christ?

A. Stephen.

Q. What death did he die?

A. He was stoned to death.

Q. Who was it that was eaten up of worms?

A. Herod, who killed James with the sword.

Q. Who was it that thought to purchase the holy Ghost with money?

A. Simon Magus.

Q. Who was it that of a persecutor turned a preacher?

A. Paul.

Q. Who was it that trembled at Paul's preaching?

A. Felix the Roman governor

Q. What king was it that was almost persuaded to be a Christian by Paul?

A. King Agrippa.

Q. When was Jerusalem destroyed, both city and temple?

A. About forty years after Christ's death.

Q. By whom was this done?

A. By Titus the Roman governor.

Q. What became of the prophets and apostles?

A. They generally suffered martyrdom for the doctrine they taught; Isaiah was sawn asunder; Jeremiah was stoned; Peter and Andrew were crucified; Paul beheaded, &c.

The Ten COMMANDMENTS as commonly rendered in Metre.

1. **H**AVE thou no other God, but me.

2. Unto no image bow thy knee.

3. Take not the name of God in vain.

4. Do not the sabbath-day profane,

5. Honour thy father and mother too.

6. And see that thou no murder do.

7. From whoredom keep thee chaste and clean,

8. And steal not tho' thy state be mean.

9. Of false report bear not the blot.

10. What is thy neighbours covet not.

Some Forms of Prayers for Children, both for Week-days and Sabbath-days.

For the Morning of a VEEK-DAY.

MOST holy and blessed God Thou art the Maker of all things in heaven and earth; and thou madest me for thy glory and service. Lord, help me to remember thee, my Creator, in the days of my youth. I confess, That by nature, I am a child of wrath and an heir of hell; my heart is backward to that which is good, and wholly inclined to that which is evil. God be merciful to me a sinner.

O Lord, I confess, I justly deserve hell and wrath, and if thou hadst not provided a Savi-

our for me, I had been lost and undone forever. Lord, deliver me from the wrath to come, for the sake of Jesus Christ thy Son, who laid down his life, to save such lost sinners as I am.

Create in me a clean heart, O God, and renew a right spirit within me. Lord take away my hard and stoney heart, and give me a soft and broken heart for sin. O! forgive all my sins, original and actual; and wash them all away in the blood of Christ my Saviour, that cleanseth from all sin. O Lord, preserve me continually from the snares of sin, and temptations of the devil. Keep me

from cursing swearing, and lying, and from all pride and vanity, and profaning of the Lord's day:

Lord, give me a new heart, that I may love thee, and thy ways; make me a good servant to thee all my days; provide for me such things as I want, either for soul or body: Give me this day my daily bread; and make me content with my lot, and thankful in every condition thou seeest meet for me.

Lord, bless all my relations, and especially my parents; God make me a dutiful child to them.

I thank thee for taking care of me this last night; Lord, watch over me thro' this day, and all the days of my life, and bring me to heaven at last, that I may dwell with thee, see thy face, and sing thy praise for evermore, for Jesus Christ his sake. Amen.

A N O T H E R.

MO S T gracious G O D, thou didst form me in the womb, and took me safely from it: thou hast provided for me ever since, and kept me in many dangers: I was early given up to thee in baptism. Lord own me as thine, and give me a portion among thy children.

Alas! Lord, I have gone astray from thee from the very womb; yea, I was conceived in sin, and brought forth in iniquity. Lord, convince me of my sin and misery, and let me see that I am poor and miserable, blind and naked, without

Christ. O! make me acquainted with Christ my Saviour, in the days of my youth, and wash my sinful soul in the fountain of his most precious blood:

O Lord, thou hast encouraged little children to come unto thee, and said, Of such is the kingdom of God. O! take me up in the arms of thy protection, and put thy hands of mercy upon me, and bless me. O! give me a new heart, and a new nature; and let Christ be formed in my soul; Lord, put forth thy mighty power, which made me a creature at first, now, to make me a new creature.

Lord, keep me from all these sins and snares, that children are liable to: and preserve me from speaking ill words, or keeping ill company; but let me be a companion of them that fear thee. Lord help me to mind and keep my baptismal engagements, that I may renounce the world, the devil, and the flesh, and still watch against them.

O Lord, I bless thee for sparing my life, and preserving me thro' the darkness of the last night. Lord, guide me thro' this day, and help me always to mind that thy All-seeing eye is still upon me. Make me wise to think upon, and consider my latter end, that I may still be preparing for death, judgment, and eternity; and this I beg for the sake and merits of my blessed Lord and Saviour Jesus Christ. Amen.

*A Prayer for the Evening of a
WEEK-DAY.*

MOST blessed and glorious God, thou hast preserved and fed me this day, and all the days of my life : and hast bestowed many mercies upon me. What shall I render unto thee for all thy benefits ? And especially, for thy love, in sending thy Son Jesus Christ, to redeem perishing sinners. Thanks be unto God for his unspeakable gift.

Lord, open mine eyes, that I may see my lost and perishing state by nature, and my unspeakable need of Christ to be my Saviour, that so with all speed I may flee to him for refuge. Lord, hide me in his wounds, wash me in his blood, and clothe me with his righteousness.

Lord, work in me repentance towards God and faith towards our Lord Jesus Christ. O ! make me one of Christ's disciples, instructed by his precepts, ransomed by his blood, and inclined to follow his example, and walk in his steps. Lord give me grace to love thee with all my heart, to mention thy name still with reverence, to keep thy sabbath with delight, and hear thy word with attention.

Lord, give me the spirit of adoption, that I may cry Abba Father, and look up to thee with confidence, as my Father in heaven, for the supply of all my wants. O ! make me a wise and obedient child, and cause me to grow in grace, as I grow in days and years, that

I may prove a blessing and comfort to my parents and relations on earth.

Lord, bless my parents, and be a friend to all my friends, and forgive mine enemies. Lord watch over the whole family, and keep us thro' the night, and let me ly down in a reconciled state with God. Cause me to keep in mind that the night of death is coming, when I must leave the world, and ly down in a grave. Lord, fit me for that time and prepare a mansion for my soul in heaven, where I must eternally rest with thee, and sing Hallelujahs to him that sits upon the throne, and to the Lamb for evermore. To God the Father, Son, and holy Ghost, be glory both now and for ever. Amen.

A N O T H E R.

MOST gracious and blessed God, I am thy creature, the workmanship of thy hands, and I am fearfully and wonderfully made ; but alas ! I have mismade and deformed myself by sin. Lord, have mercy upon me a miserable sinner. I have destroyed myself, but in thee is my help. Lord, I acknowledge, that all my mercies come from thee, but my miseries proceed from myself. O shew me my misery by Adam's fall, and my remedy by Christ's blood. Lord, discover to me the greatness and multitude of my sins, and enable me to flee speedily to Christ's wounds for shelter to my guilty soul ; and

cause me to embrace him, as my Prophet, my Priest, and my King. O! make me willing to be taught by his Spirit, saved by his blood, and governed by his laws.

O Lord, give me grace to know, love, and serve thee, with all my heart, mind and strength. O! teach me to follow my Saviour, remember my baptism, and keep my vows; that I may deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world. May I, like Jesus, increase daily in wisdom and stature, and in favour with both God and man.

Lord, be thou a father unto me, lead me in the way that I should walk, and grant that from my childhood I may know the holy scripture. Lord, bless my parents, and all my relations, enable me to do my duty to them, and them to do their duty to me. Lord, visit the sick, and pity the poor, and all that are in distress. I bless thee, O Lord, that hast kept me from sins, snares and dangers thro' this day. Do thou likewise preserve me through the silent watches of the night, keep me from the roaring lion, that goes about, night and day, seeking whom he may devour. Lord, prepare me to die, and to meet with God. O! keep me from the lake, which burns with fire and brimstone, and bring me to thy everlasting kingdom, that I may be ever with the

Lord, for the sake of Jesus Christ, who, with thee, O Father, and the holy Spirit, is over all, God blessed for ever. Amen.

A prayer for the Morning of the LORD'S DAY.

O Glorious and Almighty God, I come this morning of thy day, to adore thee, Father, Son and holy Ghost, thou art the Maker of the world, the Redeemer of lost man, and Sanctifier of the elect. O! give me grace to know thee, a heart to love thee, and strength to serve thee.

O Lord, I am devoted to thee in baptism, by a solemn covenant; but alas! I have proven unfaithful in that covenant; I have forgotten God, my Maker, Saviour, and Sanctifier, to whom I was engaged: I have served the devil, the world, and the flesh, which I renounced. O Lord, enter not into judgment with me; for I am an ill deserving, and hell-deserving sinner in thy sight. And if thou shouldst mark iniquity, I could not answer for one of a thousand.

O Lord, let not my sins stop the current of thy tender mercies to me this day: but come and make it a day of repentance and pardon to my soul. Be thou my reconciled Father, and take me for thy child, for the sake of thy beloved Son, Jesus Christ, in whom thou art well pleased.

O Lord, give me thy renewing Spirit, to quicken my dead soul, to soften my harden

heart, to enlighten my darkened mind, and to turn my rebellious will to thee, and thy holy laws. It was on this day of the week my Saviour rose from the dead; O! that in like manner, I may rise from the grave of sin this day, and walk with him in newness of life.

Lord, fill my soul this day with love to my Redeemer, and to his word; wean my heart from the world, and set my affections upon things above. Lord, give me the hearing ear, and understanding heart, and let a day in thy courts be better to me, than a thousand elsewhere.

Lord, let never the things of this world, make me to forget the concerns of my soul: for, what will it profit me to gain the whole world, if I lose my soul, and my Saviour! Surely it is good for me to draw near to thee this day; for all that are far from thee shall perish.

Lord make thy sabbaths thy people's delight, and pour forth thy Spirit upon ministers and hearers this day. Give thy servants the tongue of the learned, and open mens hearts to receive thy word; and let the prayers and praises of thy people be presented acceptable to thee, thro' Jesus Christ their Mediator; to whom, with the Father, and the holy Spirit be praise for ever.

A Prayer for the Evening of the LORD'S DAY.

HOLY and most gracious God, thou art the hear-

er of prayer, and the fountain of mercy; thou art the God of my life, and the life of my soul. O! quicken thou me that I may call upon thy name, and pour out my heart before thee.

O Lord, thou hast given me this day, and many days, to ~~mind~~ my soul, and work out my salvation in. But alas, I have mis-spent my time, profaned thy sabbaths, and forgot my soul, and my Saviour: I was born in sin, I have lived in sin, and been careless of the work for which thou createdst me. O Lord, I am a most guilty creature; my sins, the number of them is grievous. But there is forgiveness with thee, that thou mayest be feared. Lord, drown my sins this evening in the sea of Christ's blood that my soul may not sink into the ocean of thy wrath.

O Lord, I bless thee for the sabbath, the gospel and the means of salvation. O! sanctify my heart, and strengthen my memory to retain thy word; and make me a doer of thy word, and not a hearer only. Lord, work in me a true faith, a fervent love, and a lively hope. O! may the love of Christ constrain me, to flee from sin, and run the ways of thy commandments.

Lord, help me in the evening of thy day, to remember the evening of my life, and the approaching of the night of death, wherein no man can work. O! that I were wise to provide

for that night, and to employ Christ as my surety, to pay my debts, and clear my counts, that when I come to die, I may have the peace of a good conscience, a well grounded hope of meeting with a reconciled judge, and enjoying an eternal sabbath with Christ above, that hath no night, nor week-day to come after it. God bless our Protestant king, and appear for thy Zion. Bless thy word, wherever it hath been preached this day; let it be not as water spilt on the ground.

God bless my friends, and pardon my enemies. Be merciful to the afflicted; relieve the sick, the poor, and the oppressed. Lord, watch over these that are young, preserve them from Satan's snares, and youthful pleasures; and keep me from the company of those that are lovers of pleasures, more than lovers of God.

Let thy blessings be upon my parents, cause them to educate me in thy fear, and help me with thankfulness to receive their instructions, and love honour, and obey them. God bless all my teachers, and cause the knowledge of Christ to spread thro' the world, that so thy name may be hallowed, thy kingdom may come, and thy will be done on earth, as it is in heaven. Lord, give me my daily bread, and forgive me my daily sins; deliver me from temptation, and preserve me unto thy heavenly kingdom, for Jesus Christ's sake: Amen.

A short paraphrase upon the Lord's prayer, directing both how to pray in the same words, and after the same manner, and to use it with understanding.

OUR Father which art in heaven. Grant we may be thy children indeed, and with faith and confidence may come to thee on all occasions, as children to a father, able and ready to help us. *Hallowed be thy name.* Let every one be possess'd with the awful impressions of thy great and holy name, that they may study to be holy as thou art holy, Lord dethrone sin and Satan, and let *Thy kingdom come.* Cause every kingdom and every heart submit to thy righteous scepter and government. And let *Thy will be done on earth,* by men with sincerity, delight and alacrity, *As it is done in heaven,* by the holy angels and glorified saints there. And seeing we cannot do thy will, nor serve thee without necessary temporal mercies, Lord, *Give us this day our daily bread,* Even food convenient for us, with thy fatherly blessing and good-will: But, Lord, put us not off with earthly mercies to our dying bodies, grant us also heaven's blessings to our never dying souls: *And forgive us our debts,* and sins which are many and grievous, for the sake of the ransom and merit of Jesus Christ our surety. *As we forgive our debtors,* by thy grace, passing by the injuries we

receive from others; God help us to more of this Christian spirit and meekness of heart. As we intreat to be saved from all sin past, so we pray to be preserved from it in all time coming. Lord, keep us back from sin, *And lead us not into temptation, but deliver us from evil*: O! restrain and disappoint the devil our adversary, and deliver us from the many sins, snares and dangers which

daily surround us. To thee, O Lord, do we look, and upon thee we depend for access; and hearing of our prayers: seeing thou art mighty to save, powerful to help, and glorious in thy tender mercy. Father in heaven, glorify thy mercy in supplying our wants, pardoning our sins, and preserving us from evil: *For thine is the kingdom, the power, and the glory, forever. Amen.*

Some Forms of Prayer and Thanksgiving for Children, before and after Meat.

Before Meat.

O Lord we have sinned against thee, and thereby lost our right to any mercy; yet thou pitiest, and givest us food; Lord help us to receive it soberly and thankfully, and make us, by the use of these means of life, more fit for thy service, thro' Jesus Christ. Amen.

Another.

O Lord, pardon our sins, and be at peace with us, and remove the curse that is due unto the creatures for our sakes, sanctify these mercies for our use, and help us to eat and drink for thy glory, for Christ's sake. Amen.

After Meat.

WE thank thee, O Lord, for Christ, and all the blessings thou hast given us with him. We thank thee, for feeding our bodies at this time: O! let this mercy be an earnest of greater and better mercies, provided for us in Christ, and cause

us to labour for the food that perisheth not, but endureth unto everlasting life, thro' Jesus Christ. Amen.

Another.

Blessed God, what shall we render unto thee for thy mercies? It is in thee we live, move and have our being. As we live by thy providence Lord, help us to live to thy praise, looking and longing for a better life, with thyself above, through our Lord Jesus Christ. Amen.

Another of the same.

GRACIOUS God, we confess that we are less than the least of thy mercies, and deserve to be deprived of all comforts. And yet thou daily loadest us with thy benefits, they are new unto us every morning. Lord bless those thy creatures to nourish our bodies, and give us the bread of life to feed our souls, for Christ's sake. Amen.

Another.

O Lord, we are wicked and unthankful creatures, and have many times provoked thee our Benefactor; and yet thou hast all our life fed us, with food convenient for us, and still continuest so to do; O! that thy goodness may lead us to repentance. Lord, save us from abusing thy creatures, or turning thy grace into wantonness. O! let not our table be turned into a snare, but grant, that these common mercies, may be turned into covenant mercies to us thro' Christ our Saviour Amen.

After Meat.

O Lord, thou art the fountain of all our mercies, and givest us all things richly to enjoy. O! that we could love the giver and live to his glory. These frail bodies of ours would soon decay, if they were not daily propped and repaired by thy bounty. O! that this may keep us still in mind of death,

and teach us to improve our lives, health and strength with carefulness in God's service, looking to Jesus for righteousness and strength, to whom be glory for ever. Amen.

Another.

O Lord, let not our portions be in these things, which perish with the using. Carve out our lot to us among thy children in the blessings of the well ordered covenant; and let thy mercy engage us to glorify thee in the world by well ordered lives and conversions. Be thou our God, for ever and ever, and our guide even unto death. Give us the hearts of strangers and pilgrims in this world, that we may always live and walk like those who expect to sit down, and feast with thee, at the marriage supper of the Lamb above and everlasting praises be to thy name in Christ. Amen.

Hymns, or Spiritual Songs, for Young Ones.

BOTH few and ill the days of man,

Away doth quickly pass:

Less than an hand breadth, or a span,

All flesh is like the grass.

2 God plants his flow'rs, when he thinks time,

Them plucks at any age:

Wherefore should young ones then repine,

When they're call'd off the stage?

3 O that my Maker, while I'm young,

I may remember still;

From ill words, Lord restrain my tongue,

From youthful lusts my will.

4 Behold the days are hasting on,

When troubles will molest;

When I will say, My pleasures gone

Here is no place for rest,

- 5 Why should I seek my treasure here,
In this dry barren land?
Where nought but vanities appear,
And griefs on every hand.
- 6 Away with these deceitful toys,
That glister in mine eye;
I'll dart my look beyond the skies,
Where doth my treasure ly.
- 7 Whom have I in the heav'ns but thee
Nor is there any one,
In all the earth desir'd by me,
But God himself alone.
- 8 O could I once mount up, and see
My Lord and Saviour dear;
Could I but get a glance of thee
This world would disappear.
- 9 My glorious Redeemer's gone,
To plead my cause with God;
He'll sprinkle justice fiery throne,
With his peace-speaking blood.
- 10 Unto that palace I will look,
Where Christ hath gone before,
To pave the way unto his flock,
And keep an open door.
- 11 He'll lead them when beyond the skies
Unto a living spring;
He'll wipe all sorrows from their eyes,
And tune their hearts to sing.
- 12 No hurtful fruit nor tempting Eve,
Is in that land of bliss;
Nor cunning serpent to deceive,
Lurks in that Paradise.
- 13 On Christ my shepherd I'll depend,
From him I will not stray;
I will expect a blessed end,
If he do lead my way.
- 14 Let faith and love still in me grow,
Till my redemption come;
I am a stranger here below,
But Christ will bring me home.
- 15 Thou art my life, my strength and hope,
On whom I will rely,
I will not sink with such a prop,
Lord, save me when I cry.
- 16 Dear Saviour reach down thy hand
And take me up to thee,
That near thy bright throne I may stand,
And a thy glory see.
- 17 I'll raise my songs, O God, to thee,
And mount them to thy throne:

All praise to the united Three,
The undivided One.
18 All glory, honour, power and praise,
To the mystical Three,
As it in the beginning was,
Shall now, and ever be.
19 To praise the Father, and the Son,
And Spirit all divine,
The One in Three, and Three in One.
Let heav'n and earth combine.

H Y M N II.

AWAKE, ye little ones, and sing
The honours of the Lamb:
Let every child prepare a song,
To God our Saviour's name.
2 Our glorious Redeemer is
Most worthy to receive,
Our thanks and praise continually,
Yea more than we can give.
3 May his great love sink in our hearts
And evermore abide,
Since for us children, sinners vile,
The great Immanuel dy'd.
4 How hot and flaming was his love,
That made him interpose
His naked breast to take the stroke
For us who were his foes!
5 May our hearts burn with love to him
Thro' all eternity,
Since out of burning love to us,
Christ on the cross did die.
6 We bless the Lord who hath to babes
This glorious truth reveal'd,
"Salvation thro' Christ crucify'd"
From wiser minds conceal'd.
7 From many is this treasure hid:
But thou hast led our eyes,
Unto the pleasant gospel field,
Where this blest treasure lies.
8 By faith and meditation
Here will we walk and dig,
Till we make rich, and ne'er be put
From creatures more to beg.

H Y M N III.

I READ my Saviour did come down,
A little child to be,
And on the cross did shed his blood
For children such as me.

- 2 That to this fountain all may come,
 Their souls to cleanse from sin,
 Lord, grant me faith, t'apply this blood,
 And bathe my soul therein.
- 3 'Tis little that I know of thee,
 My crucified Lord,
 Thy spirit tend to teach me more
 Out of thy blessed word.
- 4 Lord, in thy word thou calls us all
 To come to thee and live:
 I come to thee with all my guilt:
 My soul cleanse and forgive.
- 5 My nature change, my heart renew,
 No good can I perform:
 I'm weak, but yet my Surety's strong:
 O help the feeble worm.
- 6 Lord, in thy strength I'll change my course:
 O plant grace in me within,
 And purify my little heart
 From ev'ry lust and sin.
- 7 Thou art my shepherd, lead me on,
 Let me not go astray,
 In thy sweet ways cause me to walk,
 And thee with love obey.
- 8 A humble, meek and loving frame
 Into my heart implant,
 Help me by faith, on thee to lean,
 For ev'ry grace I want.

H Y M N IV.

- H**OW doth the little busy bee
 Improve each shining hour,
 And gather honey all the day
 From ev'ry opening flower!
- 2 How skilfully she builds her cell
 How neat she spreads the wax!
 And labours hard to store it well,
 With the sweet food she makes.
- 3 In works of labour or of skill,
 I would be busy too,
 For Satan finds some mischief still,
 For idle hands to do.
- 4 In books, or work, or healthful play
 Let my first years be past,
 That I may give for every day,
 Some good account at last.

